

November 6, 1956

LUTHERAN WITNESS



The Christian Day School of Trinity Church, Amarillo, Tex. — the Only
Lutheran School in the Texas Panhandle

Pray for Peace

May the Lord of peace Himself give you peace at all times in all ways (2 Thess. 3:16).



Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen. (The Collect for the Twentieth Sunday after Trinity.)



Grant, we beseech Thee, merciful Lord. In the Latin original of this 1300-year-old prayer the mercy of God is more than an adjectival attribute of the Ruler of the universe. We address Him there as One who has been made merciful, whose anger against sin has been appeased, whose wrath toward sinners has been placated. The church that pleads in the name of Jesus Christ need not stress, or even say in so many words, what brought this appeasement, this placation, about. Her very life and existence attests the might of the atonement that God Himself began by sending the eternal Word to

become one of us and so to redeem us. He is the Priest-Victim who has reconciled the Father to us and us to the Father.



To Thy faithful people pardon and peace. Those whom the Holy Ghost has individually filled with faith through the various means He employs in the church have in constant possession what they here pray for; those who by deliberate sinning have killed this faith in their hearts have forfeited God's gift by flouting it. Without faith there can be no pardon, and without pardon there can be no peace. But for those who believe that God forgives them there is forgiveness, and where there is forgiveness, the Lord of peace gives peace at all times in all ways.



That they may be cleansed from all their sins. This is the human, passive, reverse side of the coin of which the divine, active, obverse side is pardon. The washing of rebirth and renewal cleansed us from our sins; in the saving Flood of the Sacrament of initiation the Lamb of God has washed our robes white in His blood. There is therefore no condemnation for

those who are in Christ Jesus members of His church, living cell in His body upon earth.



And serve Thee with a quiet mind. As our cleansing corresponds to God's pardon, so our service, rendered with serene and tranquil minds to Him by faith and to Him in our fellow men by love, corresponds to the peace that He gives. This, then, we implore: come peace come war, come crisis come concord, come tribulation come prosperity: That out of the fullness of the faith which we have from God and in God we may unexcitedly and imperturbably serve Him in conscientious worship and our neighbor in loving service. And this we ask—



Through Jesus Christ, our Lord For through Him all of us—self and neighbor, fellow citizen and foreigner, Christian and pagan—are, and through Him we have all been redeemed, and by Him and for Him and in Him all of us who have been reborn in Him live. And His, with the Father in the unity of the Holy Ghost, shall be the eternal glory. Amen.

ARTHUR CARL PIEPKORN

Trust

When our blue sky is clouded o'er
And days of sorrow press us sore;
When rain descends and winds are high
And rising tempests sweep the sky,
Do we cry out in faithless fear
Or trust His promise to be near?

Our God, who sent His holy Son
That we for heaven might be won,
Knows all our failures, hopes, and fears.
He hears our pleas and sees our tears,
And though our prayers seem lost,
unheard,
His pledge to hear is in His Word.

In blows that smite, in hurts that pierce,
In storms and tempests wild and fierce,
When pain's path seems to have no turn,
Oh, may we then this lesson learn
That faith will praise in darkest night,
Not only when the sun shines bright.

Tucson, Ariz. MARIE C. TURK

This Little Life

And when this little life is done
And from my sight fade earth and sun,
Lord Jesus, take Thy weary child,
Lay me to rest in mercy mild.

Grant me a Christian's sweet repose,
Forever safe from all my foes,
Until that great and final Day
When God shall wipe all tears away.

Lombard, Ill. CLARA S. SCHREIBER

THE COVER

There are 83 Lutheran day schools in Texas, but the one closest to Trinity in Amarillo is 145 miles to the south. Rev. Edwin T. Heyne, Jr., explained in stating "our school is the only one in the Texas Panhandle."

The modern school, completed two years ago at a cost of \$175,000, has 160 children enrolled. In the middle of the back row on the group photo are the pastor and the teaching staff: Principal Clarence A. Buescher, Miss Lois Schoech, Miss Linda Townson, Mrs. Janice Fluegel, and Mrs. Mary Minor. The school opened in 1948 with one teacher. "Under God's blessing, the man most responsible both for the excellent facilities and the large enrollment is Rev. Martin Hartenberger, pastor of Trinity from 1942 to the fall of 1955," writes Pastor Heyne.

The new school, which includes the Mary Leopold Hall, an auditorium seating 500 persons, is built on a 15-acre site at Wolflin Avenue near Avondale in Amarillo. "We still have our attractive church, now called 'The Taylor Street Chapel,' at 12th and Taylor in downtown Amarillo, at which location we have an 8:30 A. M. service each Sunday, followed by Bible class taught by one of our elders. At our school location we have Sunday school at 9:45 for all ages and the regular service at 11:00 A. M.," Pastor Heyne wrote.

The Lutheran Witness

Official Organ of

The Lutheran Church—Missouri Synod

Direct all correspondence on business matters and changes of address of subscribers to Concordia Publishing House, 3558 Jefferson Ave., St. Louis 18, Mo. Change cannot be made without the old address well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number. New address if city requires it. Two weeks' notice required.

EDITORIAL STAFF

Lorenz F. Blankenbuehler, Editor

ASSOCIATE EDITORS

Victor Bartling Alfred von Rohr
Otto E. Sohn Paul G. Stephan
Lewis C. Niemoeller John M. Rung

ASSISTANTS TO THE EDITOR

Martin W. Mueller Harriet E. Schw

EDITORIAL BOARD

Rev. Alfred Doerffler, chairman; Dr. G. Schick, secretary; Rev. Theo. F. Nick; Drs. L. W. Spitz, Paul W. Lange, Louis Lochner; Leon Wengert.

THE LUTHERAN WITNESS

November 6, 1956, Vol. LXXV, No. 1. Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: \$1.75 a year, strictly in advance. Entered as second-class matter the Post Office at St. Louis, Mo., under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

PRINTED IN U. S. A.

How Does a CHRISTIAN Grow Up?

By HERBERT H. UMBACH

Professor of English, Valparaiso University
Valparaiso, Ind.

When the *New England Primer* (which taught the alphabet by triple rimes) came to the final letter Z, it said: "Zacchaeus he/ did climb a tree/ his Lord to see." This historical fact is merely half the story. The better part occurs when "he came down and came down and received Him joyfully." Surely it is this response which our Lord later commends when He says, "This day salvation came to this house."

Here is a story of human nearness and actual triumph. Zacchaeus was a small man physically. His unusual experience he passed on to others. Though is that in this meeting with Christ he grew spiritually from mid-level to manhood. The sequence of events recorded briefly in Luke's Gospel reveals abiding principles which have value for our own lives.

Spiritual Smallness

First, Zacchaeus was small, but he overcame it. It is an admirable quality which enables a man to evaluate himself properly. For instance, Zacchaeus seemingly was small professionally as much as physically. In the eyes of his fellow Jews he had a despicable job because taxes were not popular in his day than they are in ours. Who can say how much professional activity dwarfed his spiritual growth, as happens likewise in our day?

Only when we see clearly our own inefficiencies do we yearn for the richness of heart that Jesus can give. When we recognize the spiritual smallness of our lives, we can catch a glimpse of the magnitude of the life of Christ. If nothing else were wrong with our sense of pride, it would still be sufficient to forever choke off from us the desire really to see the face of Life and to visit with Him as Zacchaeus. One maxim of spiritual growth is this: We do not begin to grow until we have seen how small we truly are.

Willingness to Climb

Notice that Zacchaeus was willing to climb. His insight made him re-

In his meeting with Christ, Zacchaeus grew spiritually from mid-level to manhood.



alize that if he was to see Jesus at all, he would be obliged to climb, tortuous though it be for him and amusing for the spectators. Genuine spiritual growth never comes by compulsion, but by a consciousness of need and a willingness to rise above our low level. Unless there is within us a recognition of our spiritual sluggishness, we may not always hear the divine summons to growth. Awareness of our need, however, encourages faith to look to God; and then we remember the loving Father, who awaits the return of the prodigal son or daughter after such a one has said: "I will arise!"

A farm lad anxiously awaited the arrival of the new brood of chicks under the mother hen. When the time was near, he was often tempted to reach down and gently crack the tip of the egg to help the unhatched chick break his way out of the shell. But his mother, with a restraining hand, would say: "No, son. If he has not the strength to break the shell, he will not have the strength to live." Similarly, our spiritual growth is a process of seeking as well as finding; and did not our Savior promise: "Seek, and ye shall find"?

Willing Service

Finally, Zacchaeus came down out of the tree. Recently two boys who had very little knowledge of aviation discovered an unguarded private plane and decided to take off into the "wide blue yonder." When the time came for them to come down, they realized that they had forgotten to read the landing instructions! Happily their story ends with the boys

having a lucky pancake landing in a plowed field and only a damaged airplane to be paid for.

Likewise, many persons love to sail blissfully in the heavenly heights of religious experience (to be momentarily in Peter's exhilaration on the Mount of Transfiguration, as it were), but they often fail to come down to the hard ground of everyday Christianity. The motivation for Christian living does come in the tree-top experiences, but genuine application is wrought on the hard anvil of our everyday endeavors.

A stranger in a Quaker meeting became restless after half an hour of apparent inactivity; so he asked a fellow worshiper, "When does the service begin?" His friend replied, "The service begins when the meeting ends!" Indeed the greatest evidence that there has been a meeting is the subsequent service to humanity in Jesus' name.

Zacchaeus made haste to come down and begin at once the service of unselfish living which his Lord had stimulated. This short story in the Bible is a vivid expression of a few principles of Christian growth and shows one of the marks of spiritual maturity.

The genuine religious experience begins when man in a spirit of humility recognizes his personal limitations. It flowers when in faith he rises above the crowded plane of self-concern to catch a direct glimpse of Jesus. It culminates when he returns to serve in the hard soil of human need. Such an individual has grown up spiritually, and he will travel in the presence of Christ wherever he goes.

Martin Luther and Captain Henry Bell

By CARL S. MEYER

Professor of Historical Theology, Concordia Seminary, St. Louis

Captain Bell? Who was Captain Henry Bell? Gustavus Adolphus, it is probable, was personally acquainted with him; so was James I of England; so, likewise, were the Elector of Saxony and the Elector of Brandenburg. The Council of Venice knew about him and even voted him 200 crowns. But what did Martin Luther have to do with him or he with Martin Luther?

Captain Henry Bell lived just about a hundred years after Martin Luther. Luther was born in 1483; Bell, perhaps between 1585 and 1590. Martin Luther died in 1546; Bell between 1650 and 1652. Even the dates of his birth and death are uncertain. But who was Captain Bell?

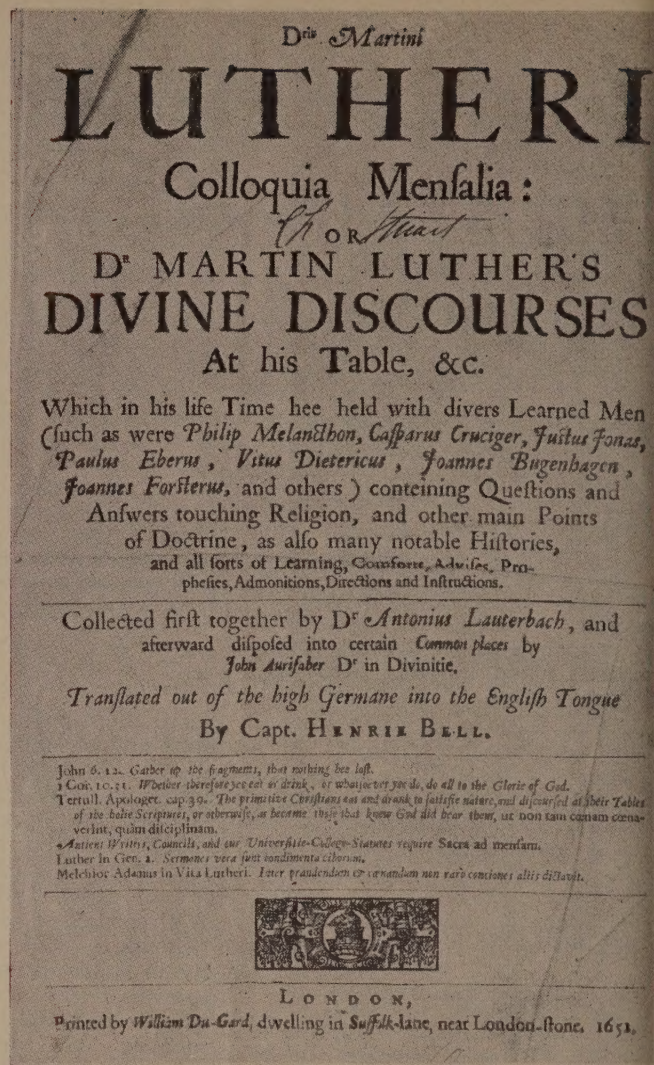
He was in a London prison, the Gatehouse, between May 1632 and December 1640. He sent 216 petitions in those eight years, asking that his case be heard and that he be granted money due him for services to the crown. In the end he died a soldier's death, it seems, on the field of battle and never was paid for outlays he had made while abroad in the king's service as soldier, diplomat, and undercover agent. Ernest Gordon Rupp has told the captain's story with great charm and thorough scholarship in chapter 3 of *The Righteousness of God: Luther Studies*, "Captain Henry Bell and 'Martin Luther's Divine Discourses.'"

While in prison, Bell translated from Aurifaber's edition of Luther's *Tischreden* (Table Talk), the "Divine Discourses" which Luther had at his table with learned men, the title page tells us, such as Melancthon, Jonas, Bugenhagen, Cruciger, and others. The title page of this English translation, first published in 1652, a table of contents in itself, informs us, too, that these "Discourses" contain "Questions and Answers touching Religion and other main Points of Doctrine, as also many notable Histories, and all sorts of Learning, Comforts, Advices, Prophecies, Admonitions, Directions and Instructions." The second edition, printed in 1791, has a short biography of Luther by the "Reverend Doctor John Gottlieb Burckhardt, Minister of the German Lutheran Congregation at the Savoy in London in 1790."

Bell claims that a German edition had been sent him by Casparus von Sparr in 1626, who discovered it under an old foundation, "wrapped in a strong linen cloth, which was waxed all over with bees-wax, within and without; whereby the book was preserved fair without any blemish." The German nobleman had asked Bell to translate it, but the captain had no time to do it. In a weird vision "an ancient man, standing at my bedside," he says, "arrayed all in white, having a long and broad white beard," upbraided him for not translating it and promised him that he soon would have time and place to do it. And so in prison Captain Henry Bell translated Luther's *Tischreden* — to be published while the Puritans were in power.

Captain Henry Bell did alter two sentences to make Luther's doctrine of the Eucharist more acceptable to these Puritans. Otherwise, it seems, he was a faithful translator who rendered Luther into a vigorous English — the English of Shakespeare, the King James Version, and Milton.

Here is one sample of Bell's translation of Luther into English (taken from the first edition, p. 175): "The Catechism (said Luther) is the right Bible of the Laitie: wherein is contained the whole Summ of Christian Doctrine, necessarie to bee known of every Christian to Salvation: . . . In regard to these things (said Luther) wee should love and worthily esteem of the Catechism, and diligently instruct the youth therein. For in the same is



Title page of the first edition in Concordia Seminary Library, St. L.

contained and fastned together the right, true, ancient, pure, divine Doctrine of the holie Christian Church. And whatsoever is contrarie thereunto, wee hold for new and fals Doctrine, and erroneus, although the same bee never so great Antiquitie, and have never so glorie a shew and lustre, whether old or new, yet wee must well beware and take good heed that wee meddle therewith. In all my youth time (said Luther) I never heard any preaching at all, neither of the Ten Commandments nor of the Lord's Praier. Future Heresies vnderdarken this light; wee have the Catechism (God praised) so pure in the Pulpits, as it hath not been in the space of one thousand years before this our time. For so much could not bee collected out of all the Books of the Fathers, as (by God's Grace) is now taught out of the little Catechism. Truly there have been great darknesses in former times, and Andrew Carlstad was promoted a Doctor in Divinitie eight years before hee was in the Bible. At that time (said Luther). I only did read in the Bible at Erffurt in the Monasterie; and God wonderfully wrought (contrarie to all humane cogitation) that I was constrained to depart from Erffurt, and was called to Wittemberg, where I became such a Friar, that (next under God's Providence) I gave the Divel the Pope of Rome such a blow, as no Emperor, King, or Potentate could have given him the like; yet it was not but God by mee, His poor, weak, and unworthy Instrument."

SYNOD'S COLLEGES

St. Louis, Mo.

Concordia Seminary opened its 117th academic year with a record enrollment of 918 students. In addition to the 454 members of the student body housed on the campus, which normally accommodates 426, 100 occupy five apartments, and 74 married students live in other off-campus quarters.

The roster of students lists men from Australia, Canada, Germany, Japan, Korea, and Mexico, as well as American Negroes. Enrolled in the School for Graduate Studies are students from American Lutheran, Evangelical Lutheran, Baptist, Presbyterian, Methodist, Mennonite, and Christian and Missionary Alliance churches.

Five newcomers to the 49-member academic staff were installed at opening service, September 16: Herbert R. Bergt, instructor in Choral Music; William J. Danker, professor of Missions; Herbert P. Dorn, assistant librarian; Walter E. Rast, instructor in Hebrew; and Paul H. Adel, instructor in Philosophy.

Springfield, Ill.

Of the 329 students enrolled at the Springfield seminary 117 are married, 87 are war veterans, it was reported by Dr. Walter A. Baepler, president of the school, who officially opened the 113th academic year on September 9.

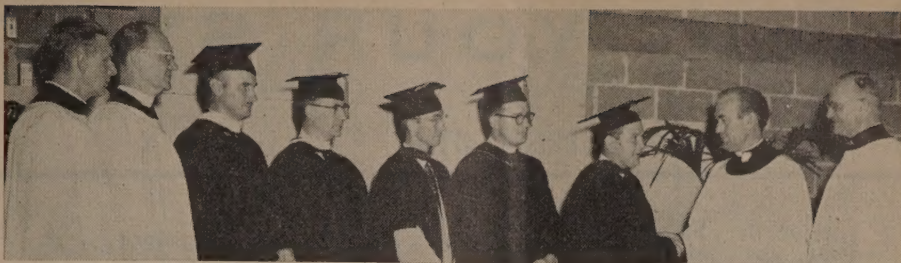
Inadequate accommodations and lack of teaching personnel made it necessary to send 17 freshmen to Concordia College, Fort Wayne, for their first year of training.

Two new faculty members were inducted into office: Elmer Moeller, professor of Ecclesiastical Latin and New Testament Greek; and Otto Hülke, professor of German and Humanities.

River Forest, Ill.

For the first time in the history of the River Forest college, whose enrollment soared to 723, the chapel will not be used for daily devotions. Chapel services will be conducted at the gymnasium to accommodate members of the student body.

New members of the teaching staff are: Harold F. Brockberg, Ronald E. Audenburg, Ralph W. Heinze, Julian Koenig, Harriet Meyer, Rodney F. Lard, Frederick H. Pralle, Ralph Reinke, James O. Roberts, Donald Wall, Andrew Weyermann, Lucille Haus, and Nancy Dombros. Revs. William Lehmann and Robert Schroeder and Werner Grams, and Gerhardt Becker are part-time instructors.



KONRADI

INSTALLATION OF NEW PROFESSOR AND INSTRUCTORS at Concordia Seminary, St. Louis, September 16. L. to r.: H. J. A. Bouman, A. O. Fuerbringer, W. J. Danker, H. P. Dorn, W. E. Rast, P. H. Riedel, R. R. Bergt, Rev. G. Wittmer (representing the President of the Western District), and Dr. A. H. Grumm, First Vice-President of Synod.

Seward, Nebr.

A new enrollment record was set at Concordia Teachers College when 416 college students registered.

Newcomers to the college faculty are Martin B. Kirch, who teaches in the Education Department; Charles H. Krutz, Organ and Instrumental Music; Robert Pflieger, Science and Mathematics; and Irene Biberdorf, Organ and Piano.

In a special service on September 23 the college observed Dr. Henry A. Koenig's 50th anniversary in the ministry. Dr. James G. Manz, a member of Synod's Board for Higher Education, preached the sermon and read the rites for the installation of three associate professors: Dr. Raymond F. Surburg, Luther G. Schwich, and Glenn C. Einspahr.

Dr. Koenig has served the school as professor of English and Art for 33 years.

Fort Wayne, Ind.

The Fort Wayne preparatory college in its last year of operation is giving the 119 students enrolled in the two upper classes a full program of curricular and cocurricular activities.

"We are carrying on the same type of program as we would give our students if the college were to operate for the next 100 years," President Herbert G. Bredemeier said.

The 1956-57 schedule calls for a full convocation series, field trips, athletics, as well as the customary activities of the campus societies.

Milwaukee, Wis.

Concordia College opened its 76th academic year with the largest student body in the school's history.

New staff members are: Dr. Walter Jennrich, associate professor of Greek and Latin; Rev. Arthur Graudin, assistant professor of Latin; Rev. Robert Bannon, associate professor of Social Studies; Henry Zurstadt, teacher emeritus, instructor in German; Paul Goetting, Thomas Armour, and Stephan Mazak, Jr., resident counselors; and Kenneth Baar, instructor in Algebra and Geometry.

Dr. John F. Sullivan returned to the campus after a year's leave of absence, during which he taught English at the French Gymnasium in the French sector of West Berlin. Prof. Ewald M. Plass has resumed teaching, and Dr. Edwin Hattstaedt conducts several classes in addition to his work in the library.

St. Paul, Minn.

Student enrollment at the St. Paul Concordia reached a new high when 493 students assembled on September 4 for the new school year.

Rev. Robert Koehler resumed his classes after two years of study and research in Germany. During his first year abroad he taught at Hamburg, gaining a year's extension of his scholarship.

Newcomers to the faculty are: Rev. Eugene Linse, instructor in History and Political Science; Rev. Norbert Hattendorf, instructor in Religion and Social Sciences; Herman Bergh, instructor in Mathematics; Helen Bierwagen and Helen Rupprecht, instructors in Music; and Helga Wanglie, supervisor of commercial subjects. Prof. Walter Sohn is serving as Dean of Students.

During the absence of Dr. W. A. Poehler, one of 40 educators on a comparative study tour of postwar European educational systems, Prof. John Berger was acting president of the college.

Concordia, Mo.

When 203 students registered at St. Paul's College for the current school year, the enrollment exceeded the record of 177 set by the college in 1912.

Rev. John T. Domsch joined the teaching staff as instructor in Latin and German; Mrs. Larry Grothaus, as part-time instructor of the newly instituted kindergarten, which will be a laboratory school for teacher-training students.

The student government organization has divided student responsibilities for important campus events to make for total student participation in special campus activities.

(Continued on page 10)



YOUR SYNOD

THE PRESIDENT

"One of the difficulties which we face in our mission work is that India is a country of many different languages," said one of our missionaries. How true! We left Nagercoil for Trivandrum, a distance of only forty miles, but we were now in a section where our missionaries serve in another language, the Malayalam. Thus far our Synod carries on its work chiefly in Tamil and Malayalam. This means that our seminary at Nagercoil must prepare Indian workers who will be able to use either language.

Much Activity at Trivandrum

Our Synod does a considerable amount of work in and around Trivandrum. Rev. G. R. Stelter and his wife were our hosts during our stay and provided opportunity for us to get at least a glimpse of some of the work. I was given the privilege to speak to the college students who occupy dormitories on the compound and also to speak at a general meeting. An important occasion for the missionaries and their wives, and surely also for us, was a special service including the celebration of Holy Communion. The missionaries of this area assemble every Monday afternoon for a service in the English language. What encouragement and strengthening for these workers! Next followed a social evening. Our workers were eager to hear something about the situation in the church at home. I am sure that our people in the United States can hardly realize how these missionaries, thousands of miles from home and getting their church papers weeks after we receive them, long to hear what is happening in Synod.

At the Compound

Tuesday morning, September 11, Rev. Kurt Zorn called for me to take me to the compound, where we have a fine school for various age levels. I had an opportunity to hear him and also two Indian workers teach religion. This was followed by fifteen-minute devotions, in which the entire student body participated. One of the Indian pastors delivered the address. How wonderful! These children and young people will carry this Christian training with them into life. Some of them may become real leaders in their congregations and exert a Christian influence on their community. We should thank God that we are permitted to support this training program with our prayers and our gifts.

On to Bangalore

Our journey through India had been well planned by the brethren. It enabled us to visit the places and areas of special importance. Since Bangalore lies quite a distance northeast of Trivandrum and our time was limited, we made the trip by plane. There Revs. S. G. Lang and J. C. P. Naumann and their wives showed us some of the places of interest in the city.

For that evening the pastors had arranged a meeting of the congregations. These overcrowded the chapel and listened with rapt attention especially as the address was interpreted to them by Missionary Naumann.

I shall never forget that appreciative audience.

Visiting Historic Places

Up bright and early on September 12, the pastors, their wives, and we traveled by station wagon to Ambur. En route all of us had breakfast at Krishnagiri with Rev. Theo. Michalk's family. At this place one of our Synod's first missionaries, Rev. K. Naether, began work more than sixty years ago. We visited his grave. A feeling of profound respect and heartfelt gratitude to God fills a person's heart that He gave us this faithful worker and his companion Rev. F. Mohn, who labored patiently under great and often discouraging difficulties and established our mission in India. We visited the chapel which Pastor Naether built. Of course, it has been enlarged since that time.

In Ambur

By noon we were in Ambur, another real center for our work. Before I addressed a large audience, the honor guard of young men and young women of the school stood at attention for review and greeted us with a beautiful performance. After all had entered the spacious church, these young people occupied their assigned places. Again we addressed the overcrowded church through an interpreter. Again children and young people sat on the floor.

What an inspiration it is for a speaker to address such an attentive audience!

Here I saw Dr. A. M. Rehwinkel from the St. Louis Seminary, his brother, and his niece in the audience. The doctor is on a sabbatical leave and has lectured and given refresher courses in Australia and in

India. He and his folks also visited sister, Miss Angela Rehwinkel, who has served our church in India as a nurse for more than thirty years. was good to see them.

After the meeting we had a gathering on the lawn near the home of Missionary and Mrs. Robert Traumann.

Medical Mission Work

At Ambur I was permitted to see also the fine hospital, where Dr. W. Bulle and his co-workers are busily engaged in medical mission work. Without doubt there is a real opportunity for our Synod, motivated by the love of Christ and compassion for those who have physical ailments, to render some real service. Also here God's people may let their light so shine before men that they may see what works of mercy Christians are ready to do and thus be more ready to hear the blessed message of the Gospel.

The Lutheran Women's Missionary League may be truly grateful to God for the contributions which they were privileged to make for this hospital. I was shown also the modern, up-to-date equipment which was added recently.

May God bless our medical mission work.

Leaving India

Dr. Bulle was kind enough to take us along to Madras early Thursday, September 13, that we might get our police clearance to leave India. It was good that he was with us. Not that there was any particular difficulty, but these clearances must go through regular channels! Each one of us had to be present to sign the documents.

At Madras we met Rev. and Mrs. Steinhoff and several of the national workers. Madras is one of India's larger cities and offers opportunity for much work.

Soon we were on our way to the airport to fly to Calcutta, the place of our departure from the country. It was our Synod's first foreign mission work.

I had now been privileged to see some of the work and its fruits. I wish every member of Synod could see it too. Every one of us would be most grateful to God; every one of us would pray more fervently; every one of us would give more liberally for the extension of Christ's kingdom in foreign lands.

JOHN W. BEHNKEN

The Psalter



The Large Place

Psalm 18:17-19: "He delivered me from my strong enemy and from them who hated me; for they were too strong for me. They prevented me in every way of my calamity; but the Lord brought me forth into a large place; He delivered me because He delighted in me."

It is not a pleasant thing to have an enemy. It disturbs the normal course of our lives and creates a breach in the fellowship of good will that we can enjoy with all men. Most of us are not beset by enemies in the sense of that term.

We should not, however, lull ourselves into a false sense of security in any matter. For every Christian has an enemy — the "old evil foe," who is surrounded and abetted by his evil cohorts. Their goal is our destruction.

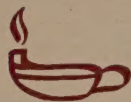
The psalmist is conscious of these enemies — those who would destroy him and those who would subvert him. And we must be aware of them, too. With the psalmist we must realize that if we are left to ourselves, we are too strong for us.

We feel these malign forces especially "in the day of calamity," of which the psalmist speaks. In that day, he says, "they prevented me"; they blocked his free and constant access to God. They tried to cut off his one avenue of escape from troubles that overwhelmed him. That often is our experience, too, in our own day of calamity. We are oppressed even to lift our voices in prayer. We are too worried even to remember the promises of God. We are too blinded by tears even to see the shining ray of hope.

But then the Lord moves in to help when we are too weak to help ourselves. With the psalmist we can conclude, "But the Lord was my Stay." We are ever more ready to hear than we are to pray. He alone can defeat those who are marshaled against us. And so, looking back upon our deliverance, we can repeat the psalmist's words: "He brought me forth into a large place." He has a place for us — a place large enough for all of us — in His love, in His strength, in His deliverance. And why does He deliver us? "Because He delighted in me."

THOMAS COATES

Words of Life



"Follow Me; and let the dead bury their dead." MATTHEW 8:22

This reply of Jesus to the disciple who asked permission to go home and first bury his father before following Jesus has seemed to be intolerably harsh; and some have tried to get rid of its harshness by interpreting "Let the dead bury their dead" as a merely proverbial expression and making the whole saying of Jesus mean simply: "Cut yourself adrift from the past when matters of present interest call for your whole attention." But as is usual in cases where men seek to water down Jesus' "hard sayings," you get rid of the harshness of the Law as proclaimed by Jesus at the cost of losing the full comfort of the Gospel in His words.

This saying of Jesus is both Law and Gospel; and we must hear them both, or we shall lose both. Jesus does in fact look upon man as dead in his sins, as lost without Him: the broad way which is not the way of discipleship is the way which leads to destruction; the son who leaves the Father's house and follows his own will in a strange land is dead; all men are dead until the voice of Jesus reaches them (John 5:25).

The verdict of the Lord's apostles, who speak of man as "dead in sins," as helpless, hopeless, and lifeless without Christ, is the verdict of Jesus Himself. Jesus' coming is the dawning of the light of a new creation upon men "which sat in the region and shadow of death." But His coming is no less than that; and so Jesus' "Follow Me" is pure Gospel against the dark background of the Law's verdict of "dead."

No one ever took the claim of the Law so seriously as did Jesus; His "But I say unto you" in the Sermon on the Mount always introduces the claim of the Law in the most radical form conceivable. And no one took the verdict of the Law "The soul that sinneth, it shall die" more seriously than did He. And so faith, as Jesus and His apostles proclaim it, is always faith in "God, who quickeneth the dead," is the faith of an Abraham which believes against hope in hope.

We can hear all that is in "Follow Me!" only if we consent to hear all that is in "dead." If we boggle at "dead," we shall never know the Gospel as the power of God which by the Cross overcomes our death.

MARTIN H. FRANZMANN

Table of Duties



"A bishop . . . must be . . . apt to teach . . . Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayer." 1 TIMOTHY 3:2f. TITUS 1:9

In speaking of the qualifications required of a minister of the Gospel, the apostle declares that at the center of all is the pastor's proper attitude and relation to the Word.

"He must be apt to teach" — must have the ability to impart knowledge to others. Before he can do this, he himself must acquire knowledge and develop the talents which God has given him. The church dare not grow weary in supporting her colleges and seminaries, which are established to prepare her future pastors, missionaries, and teachers.

Even more important than the ability to teach is the knowledge of that which is to be taught. This knowledge is acquired through a diligent study of God's Word. God spoke to us in times past through the prophets and apostles and His holy Son, who declared: "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth." John 8:31.

Knowing the truth, the faithful minister of God will "hold fast this faithful Word." He lives by this Word. It is sweeter than honey and the honeycomb because it is the source of his own salvation, his comfort, strength, and guide. He will not yield one jot or tittle of this Word, lest he betray the trust which his Savior bestowed upon him when He called him into the holy office of the ministry.

The Bible speaks much of doctrine, of "sound doctrine." Only that doctrine is sound and can be used to exhort and convince the gainsayers which is rooted in and grounded on the Bible. The Christian pastor ought to know the Word, proclaim the Word, and support his preaching with "Thus saith the Lord."

Are you grateful to God for the fact that He has blessed you with that type of pastor? Then surely you will respect him and listen to him as a man sent from God.

When he exhorts with the holy Law, take heed; when he comforts with the sweet Gospel, believe it with all your heart.

ARTHUR E. GRAF

EDITORIALS

The Polls Close in January

It's up to you. You will determine Synod's future fiscal policy. You will decide whether special synodical drives are to be eliminated. It is within your power to reduce to a scrap of paper the long-range financial program adopted by the St. Paul Convention, which placed capital investments into the regular budget, or you can translate this program into potent action.

If, for example, you are contributing at least one dollar a month for synodical purposes—in addition to your offerings for current expenses at home, for District missions and other benevolences—you are voting for the "pay-as-we-go" policy endorsed by the 1956 synodical convention. By contributing a dollar a month you are giving something extra. That something extra, given in 1956, 1957, and 1958, will eliminate the need for a special synodical collection to pay for the capital investments required by Synod's seminaries, colleges, and missions.

But if you have been giving less than one dollar a month for synodical purposes, you have been voting against the "pay-as-we-go" policy. You are casting your ballot for the old way of financing Synod's work: a special collection every three or four years to finance an accumulation of capital investment needs.

From now until January a great decision is in the making. If you do not vote for the long-range program, if Synod cannot meet its regular and extraordinary expenditures out of budget receipts, it will be imperative to revert to special campaigns like the "Conquest for Christ."

You voted strongly for that 10-million-dollar offering. You gave more than was asked for. Why weaken now, when you are stronger, when the same needs are included in the regular budget?

There is still time for you to cast your ballot in favor of the "pay-as-we-go" policy. The polls are open until January.

"The Bible—Timeless and Eternal"

The words quoted above are the theme of National Bible Week for 1956, sponsored by the Laymen's National Committee, Inc. Commenting editorially on the observance, the *New York Times* on October 14 said that it "should succeed in its aim to encourage reading and study of the Bible with the hope that this will stimulate a reawakening of religious thinking and action throughout the country."

Nash K. Burger, in the *Times* Book Review of October 14, uses "His Truth Shall Be Thy Shield and Buckler" as the heading of his five-column review of the English translations of the Bible now in use. He begins by saying: "Bibles in new formats, in new translations, in new editions of old translations, are very much with us."

This fact leads Burger to observe: "It might even be argued that the growing popularity of the Scriptures and related books (inasmuch as this is indicated by sales figures) is at least as good evidence of a religious renaissance, of which we have heard so much, as are statistics

of church membership and the dollar value of new church buildings. In any event the several trends together would seem sufficient proof of a burgeoning not only in religious interest but of religious conviction."

"Fortunately, the quality of printing, scholarship, literary skill revealed in many of these recent publications has been high. It would be hard to find a more satisfactory example of bookmaking than 'The Heirloom Bible,' a new edition of the King James Version, illustrated in color with fifty-six reproductions of notable paintings, mostly of the Renaissance."

The RSV is pushing toward a million-a-year figure according to Burger. Total so far: five million copies sold. The Moffat has sold more than a million copies; the Smith-Goodspeed, three fourths of a million.

As for the King James Version, still the most popular, no one has ever dared estimate the number of copies sold each year. Too many publishers are involved. For example, the American Bible Society alone distributed 7,600,000 copies of the King James Version last year.

Disappointing facts, very disappointing, to the cynic who glibly speaks of our age as the post-Christian age. He can't toss these facts over his head and wave them away as so much buncombe and balderdash.

And to each of the millions of owners of the Bible these facts suggest three personal questions:

1. Do I read my Bible often enough?
2. Do I believe what it says?
3. Do I follow through?

ELMER E. FOELBER

Alert!

Lutheran parents whose children are attending public high schools will do well to check the textbooks in use. In some of these books parents may find statements in harmony with the Scriptures. Especially books on science, world history, and social studies bear watching.

In a recent issue of the *Episcopalian Churchman* a Congregational pastor points out that in the textbook *Man's Story* the author favors Roman Catholic beliefs. The Reformation season is an opportune time to direct attention to two instances mentioned in the article.

1. The textbook gives an inaccurate and unfair summary of Martin Luther's role in the Reformation. 2. It lists as "excellent reasons for the headship of Rome" a prominent doctrine that (1) the apostle Peter was designated by Christ to be the head of the Christian church; (2) Peter was the first bishop of Rome; (3) therefore all of Peter's successors as bishops of Rome are divinely designated heads of the Christian church." The textbook fails to state that such views are held only by the Roman Catholic Church but are rejected by Protestants as unhistorical and unscriptural. (See *Loose Leaves* "Pope Peter?" on opposite page.)

Parents cannot control the selection of public school texts, but they can warn their children against misrepresentation and error. They need to be alert.

LOOSE LEAVES

Your Most Important Appointment

We are living in a day of appointments. A businessman can tell you just where he will be a week from Thursday. Unfortunately, amid the clutter of appointments the world has lost sight of the one appointment which gives purpose to all of life. "It is appointed unto man once to die, but after this the Judgment." That's life's supreme appointment, an appointment none of us will be able to evade or even to postpone. For "we must all appear before the Judgment seat of Christ." Are YOU prepared for that appointment? No man is ready to meet his Maker who has not found forgiveness for his sins in the death of the world's Redeemer. The Apostle Paul could say, "I am ready," because he had made his peace with God through faith in Christ. — Can YOU?

South Dakota District Edition

"Firm Advice"

"Kick out the schemes and make people understand the true nature of the Church," is the firm advice of Dr. John Peters of New York, head of the stewardship department of the Presbyterian Church in the U. S. A., in respect to church budget raising and financial campaigns.

Pointing out that gratitude is the real basis for Christian giving, Dr. Peters declares that "such appeals as 'Beat Communism,' 'Make the world safe from the atomic bomb,' and 'Preserve the pride of our denominations of the Christian Church' are pretty thin reasons for church giving."

"Although method is important, motivation is much more important," says Dr. Arthur O. Rinden, associate executive director of the department of stewardship and benevolence of the National Council of Churches.

"At present," he reports, "many fund-raising methods are employed by our churches. They use bean suppers, rum bakes, fish fries, and they sell synthetic vanilla extract. These produce money, but this is not practicing Christian stewardship." — *A Mighty Fortress*.

"Pope Peter"?

"St. Peter was the first pope. Who was the second?" is an assertion, with subsequent question, was made by the chairman of the Home Service program, a regular British Broadcasting Corporation feature, and directed to participants in a certain competition. The Protestant Bishops of London, which for years has courageously attempted to warn the British population of the encroachment of Catholicism, issued a vigorous protest to such a statement's being made on the air, since it has never been proved that Peter was ever at Rome, that he was never a pope, and that he ever embraced Roman Catholicism. The communication of protest concluded: "It is scandalous that a national institution should be so careless as to allow this highly misleading statement to go out into, possibly, millions of homes. The implications of such a claim are far reaching, for were it true, Her Majesty, the Queen, the Church of England, and indeed all Protestant Christianity would be clearly wrong."

In reply the BBC frankly acknowledged its error in a letter signed by H. R. Pelletier, Controller of the Light Programme: "We have taken your point very seriously. We agree that the form of the question was, at the very least, extremely careless, and we very much regret that the statement was broadcast. We have taken immediate steps to prevent the recurrence of any similar statement."

WILBUR M. SMITH, in *The Sunday School Times*.



What's the Answer?

Question: Is it correct to say that our Catechism rightly defines Baptism as "applying water, by washing, pouring, sprinkling, or immersing?" Does our Catechism take the place of the Word of God? Did not God fix the law of baptizing by the type of a burial and a birth?

Answer: Inasmuch as the Bible itself uses the word *baptizein* (baptize) in various meanings (see Mark 7:4; Acts 22:16; Matt. 3:11 compared with Acts 2:16-17; Luke 11:38; Heb. 9:10), we believe that the Bible does not prescribe any particular mode of baptizing. The cleansing power of Baptism lies not in the mode of applying the water, but in the command and promise of God.

As to your second question, we unhesitatingly say "No." The Bible must decide all matters of faith and life for us. You will note, however, that our Catechism freely quotes texts from the Bible for any statement it makes.

When you ask whether God did not fix the law of baptizing with the type of a burial (Rom. 6:4) and a birth (John 3:3,5), the answer is that these texts do not refer to the mode, but to the power of Baptism. Christ was not buried in the ground, but in a tomb, into which one entered by a door. Likewise the reference to a birth does not point to the manner in which we should be baptized, but to the fact that through Baptism we become new creatures before God (Gal. 3:26,27).

Is it not strange that many people lay such emphasis on the mode of baptizing, yet do not believe in the cleansing power of this washing of regeneration and renewing of the Holy Ghost (Titus 3:5-7; Acts 22:16)?

Question: Should we abolish our past practice of announcing in person for Holy Communion and resort to announcement by telephone or card?

Answer: Even though personal registration for Communion is not a divine command, we strongly recommend its continuance, especially in larger congregations, in which the pastor has so little opportunity to meet the members of his flock. We are living in a very materialistic and secularistic age. Must we not agree that the arrangement of a personal registration gives the pastor a wonderful opportunity to speak from the heart and to the heart of his members to prepare them for a blessed partaking of the Holy Supper? We know from experience that registration by telephone or card cannot always be avoided, but we believe that the opportunity for pastoral counseling which is offered in the personal Communion registration should not be permitted to fall into disuse. The faithful pastor will know how to use this opportunity to minister to the spiritual needs of his flock. This is all the more necessary because in most of our churches we have lost the preparatory Pre-Communion service. There is a rich blessing in the personal registration. Let us not abolish it.

O. E. S.

COLLEGES

(Continued from page 5)

Bronxville, N. Y.

For the current school year the total enrollment of Concordia Collegiate Institute is the same as it was last year.

New staff members are: Rev. Clyde Kaminska, instructor in Physical Education; Ralph Dorre, instructor in English; Gene Killion, instructor in Social Studies; and Harry Smith, instructor in Biology and Chemistry.

The 75th anniversary of the Bronxville Concordia and the 50th anniversary of the Atlantic District are being observed this fall.

Winfield, Kans.

Thirty-three states and two foreign countries are represented on the campus of St. John's College, which reports a total enrollment of 377 students for its 64th school year.

Dr. Carl S. Mundinger and Prof. Frank C. Lankenau, on leave of absence because of illness during part of the last school year, have resumed their duties as president and professor of English, respectively.

New members of the faculty and their subjects are: Dr. W. C. Dukewits, Religion; Rev. Eric Prange, Religion and German; Prof. Harold Buls, Greek; Fred Wippich, English and

Latin; Norman Young, Mathematics; Roland Mueller, Social Sciences; and Rev. Paul Foelber, Music.

Portland, Oreg.

At the opening service of the 52d academic year of the Portland Concordia Rev. Edward May, secretary of the Board of Control, installed two new staff members: Paul Thielo, instructor in Religion and American Problems; and Hans Spalteholz, instructor in English and Speech.

During the absence of Dr. Thomas Coates, who on his sabbatical leave is teaching Church History and Contemporary Theology at the Lutheran Seminary in Tokyo, Dean Keller is serving as acting president. Doctor Coates will return early in February.

Oakland, Calif.

For the 51st school year of California Concordia College 113 men and 88 women reported to classes. To house the overflow from Brohm Hall, the new dormitory for girls, the former residence of the president was converted into an annex.

Prof. Ernest Scaer, acting president of the school and head of the English Department, and Dr. Richard Du Brau, professor of Humanities and Classical Languages, recently completed 30 years in the service of the church.

Newcomers to the staff are Ben nadine Berry, instructor in Physical Education, and Colonel L. W. Meinen, business manager.

Edmonton, Alta, Can.

The Canadian Concordia opened its 35th anniversary year with an enrollment of 114 students, which fills the dormitory for men and the new dedicated dormitory for women.

Donald Thoemke joined the staff as athletic director and instructor in Physical Education. Dr. A. H. Schwermann, first president, is still an active member of the faculty.

The curriculum in the college department has been expanded to meet the needs of the new teacher-training program recently introduced.

Austin, Tex.

On September 2 Lutheran Concordia College of Texas opened its 31st academic year with a total enrollment of 144 students.

The former residence of Dr. George Beto, president of the college, was converted into an additional dormitory for male students.

Newcomers to the staff are: Norman Egelhoff, business manager; Donald Spitz, athletic director and instructor in Physical Education; and Hildegard Wilmuth, director of Student Health.

Missouri Synod Seminaries and Colleges in North America

ENROLLMENT FIGURES

SEMINARIES	First Year	Second Year	Third Year	Fourth Year	Fifth Year	Vicars	Total
St. Louis	224	190	168	175		161	918
Springfield	38	88	67	44	38	54	329
							1,247
TEACHERS COLLEGES	Freshman	Sophomore	Junior	Senior	High School		Total
River Forest	228	182	208	105			723
Seward	126	117	99	74	146		562
							1,285
PREPARATORY COLLEGES	High School	College	Pre-Seminary	Teacher Training Men	Teacher Training Women	General	Total
Austin	73	70	78	29	33	4	144
Bronxville	188	145	124	7	16	187	334
Concordia	118	85	135	20	28	20	203
Edmonton	94	20	37	5	17	55	114
Fort Wayne		116	70	12	34	3	119
Milwaukee	306	109	420	6		2	428
Oakland	128	67	74	23	77	27	201
Portland	55	50	50	19	23	13	105
St. Paul	209	284	271	26	127	69	493
Winfield	98	261	131	21	96	129	377
							2,518
TOTAL NUMBER OF STUDENTS							5,050



Religious NEWS

Tai Po Road in Kowloon, location of Synod's Lutheran chapel and school in Hong Kong and most densely populated area in the world, the scene of rioting on Wednesday, October 10, Nationalist Chinese Day," Miss Lorraine Behling, missionary teacher, reported from Hong Kong in a letter dated October 16.

One of our elderly Chinese men was killed by an ambulance driver lost control in the riot. Our chapel suffered a few broken windows and a bullet hole in wall.

Police report that 52 Chinese and European, wife of the chancellor of the Swiss Consulate, are dead as result of the riots; 358 Chinese and 8 Europeans were injured. The official and his wife were in taxi when the mob threw rocks at car, stopped it, and set fire to it. Cab driver was burned to death. Swiss couple managed to get out of burning car, but the mob stoned almost in front of our mission, Savior Lutheran Chapel. She is in the hospital. He is still in the hospital but is recovering.

We did not leave our house from Tuesday night until Sunday morning. All Wednesday night, mobs ran up and down the streets, shouted, and killed.

Thursday the violence continued and the curfew at 7:30 P.M. reached everyone in Kowloon to remain indoors. British troops assisted police. It is believed that much of the rioting was the result of mob actions.

Thank God, our missionaries are safe. Now is not a time to retreat. We ought to be alarmed for the many who do not know Christ, have died in the riots and for the millions who do not know Him. Synod's small investment in the Hong Kong mission produced amazing results in the past's work among the thousands who have come to know the Savior through the preaching of the Gospel these last five years. Our regret is that we cannot meet the immensity of the challenge because we do not have enough missionaries, schools, chapels.

Our staff firmly believes that Hong Kong is as safe from invasion as any city in America. Other churches

are pouring in reinforcements of men, money, and schools. Construction is going on at a tremendous pace. The British Government is planning extensive improvements here for airport facilities, housing, transportation, and a hospital. The riots, serious as they were, should not cause us to hesitate or withdraw. We ask rather that you pray fervently for the church here."

Dr. Herman A. Mayer, synodical Secretary of Missions, who returned to St. Louis September 21, made his fourth trip abroad to participate in theological conferences in England, Germany, and France, where he outlined to pastors American methods of "relating the church to the individual pocketbook."

The "free" churches — all churches not supported by the state — are hesitant to use modern techniques of acquainting people with the stewardship program of the church, Doctor Mayer explained.

He added that the people of Germany identify the term "free churches" with Jehovah's Witnesses, Mormons, and Seventh-day Adventists — sects which "have intensified their efforts since the last war." In Germany as well as in England it is possible to hold dual memberships. Some people belong to a state church and affiliate with a sect.

Pastors of the Lutheran free churches in Germany are "loyal to Scriptures and the Lutheran Confessions," Secretary Mayer emphasized. "Some Lutheran pastors of state churches who are friendly to us urge the pastors of Lutheran free churches to continue as a free church," in which they can bear unrestrained witness to the truth.

In Germany 169 parishes, with 83,000 souls, are in fellowship with the Missouri Synod. Dr. Mayer urged their pastors to "be a salt in the careless and apathetic church life" around them and to do mission work, even though they might think that "all the people of Germany are churchified."

In England, where Synod's secretary began his official tour, the members of the Evangelical Lutheran Church of England are "very active in their program to reach the unchurchified."

The Lutheran Hour has a "great part" in the development of the new



ZION CHURCH, STEEDEN, GERMANY, formerly served by Rev. Friedrich Brunn.

church body, according to Dr. Mayer. He believes that the preaching of the Gospel fills a deep void in the hearts of many people in England.

An anonymous American visitor, impressed by the spirit of the young group, started off the Church Extension Fund of the ELCE with a donation of 1,000 English pounds (\$2,800).

One of the personal highlights of Dr. Mayer's 10-week tour abroad was a visit in Steeden, Germany, where in Zion Church he saw a list of young men recruited in the 1860's—70's by Rev. Friedrich Brunn for the Lutheran ministry in America. The list bore the name of Dr. Mayer's father, Rev. Emanuel Mayer, former pastor of St. Lorenz Church, Frankenmuth, Mich.; Dr. F. Pfothenhauer, former President of Synod; and Dr. George Mezger, who became professor at the St. Louis and Zehlendorf seminaries.

Gov. Christian Herter of Massachusetts signed into law a bill outlawing the sale or distribution of "any pamphlet, magazine, comic book, picture book, ballad, or other printed material which contains a fictional description or illustration of sadism, masochism, sexual perversion, bestiality, lust, or of physical torture of human beings."



"PORTALS OF PRAYER" TRANSCRIPTIONS FOR RADIO DEVOTIONS ARE NOW AVAILABLE THROUGH KFUO EXTENSION SERVICE. L. to r.: Emerson Russell, manager, Station KFUO; Dr. Oswald C. J. Hoffman, Director of Synod's Public Relations; Dr. O. A. Dorn, general manager, Concordia Publishing House; and Dr. Arnold H. Grumm, First Vice-President of Synod.



EIGHTEEN GRADUATES OF ADDISON TEACHERS SEMINARY, CLASS OF 1906, CELEBRATED THEIR 50th ANNIVERSARY at River Forest on June 29. Eight others who are still living could not attend the reunion. There were 56 members of the class at the time of graduation.

Front row, l. to r.: Ed. Schuricht, Matteson, Ill.; Hugo Griebel, St. Louis, Mo.; John Gehner, East Peoria, Ill.; Rev. Hugo Oldsen, Ottawa, Ill.; Wm. Baur, Grasse Pointe Woods, Mich.; Ernest Boseck, Chicago, Ill. Center row: J. E. Halleen, Sheboygan, Wis.; O. H. Sundermann, Lincoln, Neb.; G. A. Regener, Detroit, Mich.; H. Schmidt, Arvada, Colo.; John Schild, St. Louis, Mo. Back row: Henry Bertram, Aurora, Ill.; Rev. C. T. Metz, Tucson, Ariz.; John M. Runge, St. Louis, Mo.; E. P. Rosenau, La Porte, Ind.; Theo. Wilder, Quincy, Ill.; H. J. Lange, Chicago, Ill. Not on picture: E. A. Mueller, Council Bluffs, Iowa. Still active are Teachers Bertram, Rosenau, Runge, and Wilder, and Pastor Metz.



REV. ELTON RENGSTORF (first row, right) was ordained and commissioned as a missionary to the Philippines in a service at Mount Calvary Church, Eagle Grove, Iowa, September 9. Front row, l. to r.: Rev. M. L. Yonker, pastor of Mount Calvary; Dr. O. H. Schmidt, Executive Secretary of Synod's Board for Missions in Foreign Countries, who conducted the service; and Missionary Rengstorf. Back row: Revs. R. J. Schmidt and Paul Weber of Fort Dodge; Elmer Strelow, Humboldt; and Daryl Schmidt, Ames.

Radio recordings of "Portals of Prayer" have been produced by KFUO Extension Service in operation with Concordia Publishing House. The series has 365 daily minute devotions, timed to begin December 1, 1956. There is a meditation for each day of the year, special devotions for holidays, feasts, and seasons of the church year.

For presentation to local radio station managers, pastors may send audition records, as well as the entire series, free on request from KFUO Extension Service, 801 De Mun, St. Louis 5, Mo. Pastors and public relations men are urged to contact stations this month so that the series can begin December 1. Nelson Lee, the "Pastor Martin" on the TV program "This Is the Life," is the narrator for the transcriptions.

Patterned after the printed format, each recording has a Scripture passage, meditation, and prayer, with the addition of appropriate background music. The material is taken from the anniversary volume *Meditations from "Portals of Prayer"* (C.P.H., \$2.50), commemorating 20 years of publishing the popular booklets, which Concordia Publishing House now sells 900,000 copies for each edition. The series appears in English, German, and Braille.

In 1935 Synod published the first two booklets at the suggestion of Dr. L. Meyer, Planning Counselor of Synod. Rev. Alfred Doerffler was the author. CPH began issuing the booklets regularly in 1937. A total of 63,612,732 copies of 145 separate booklets of *Portals of Prayer* have come from the presses to enrich family and personal devotional life with the saving Gospel.

Hungarian Lutheran Bishop Lajos Ordass, ousted from ecclesiastical office in 1950, has accepted a post as professor of theology at a Hungarian Lutheran seminary until his ecclesiastical status will be fully cleared. *Evangelicus Elet*, official news bulletin of the Protestant churches in Hungary, states. It said that the Supreme Court of Hungary had reviewed the case of Bishop Ordass, found that the charges of "foreign currency manipulation" on which he was sentenced in 1948 to two years in prison had, upon investigation, been proved false, and the court therefore "annulled" the previous sentence. The church court report said, found its own decision of 1950 "unlawful," declared it "invalid," and announced that the bishop was "relieved of all prejudices against him."

Because of his opposition to the Communist regime, he came under attack by the Leftist press. When he took a stand against nationalization of church schools, he was arrested.

charges on foreign currency violations were based on the claim that he neglected intentionally to report foreign currency assets to the Hungarian National Bank."

The National Lutheran Council, which up to 1948 had sent about 5,000 in Lutheran World Action funds to Hungary, branded the charges as "pure fabrication." All the funds, the NLC said, went through the Hungarian Bank and were a matter of record.

Together, Volume 1, Number 1, appeared with the October-November issue. *The Christian Advocate*, a 75-year-old Methodist journal, split into two magazines: *The New Christian Advocate* to serve pastors and churches and *Together* for families.

In the first number the publishers of the Methodist Church announced: "At San Francisco, our Bishops called for a 'circulation of not more than one million copies'—as a target, only. If every Methodist church will put in its annual budget for subscription for each family on rolls, *Together* will have approximately 3 million circulation."

"Martin Luther, Mighty Reformer," the title of a four-page lead article by Donald C. Peattie in the first number, which also has a four-page pictorial supplement, similar to the pictorial editions of the LUTHERAN NEWS.

The United Lutheran Church in America held its 20th biennial convention in Harrisburg, Pa., in October. Franklin Clark Fry, 56, was re-elected head of the 2,270,000-member body. His six previous terms as president have been for two-year periods; the newly authorized term is for six years.

Under a new amendment to the constitution, Dr. Fry is the first president to serve the ULCA as its "spiritual and temporal" leader. He will have "oversight" of the offices of secretary and treasurer.

After a stormy debate the delegates voted 340 to 159 to reject a section of a statement on desegregation which hailed the Supreme Court decision as being "in harmony with Christian convictions," but urged members to set an example of inter-racial brotherhood in their daily lives and to work with "Christian patience and understanding" for the removal of prejudice and discrimination in human institutions. When the voting result was announced, Dr. Fry asked that his vote be formally recorded in the minutes as opposing the action taken. A record two-year budget of more than \$25,000,000 for 1957-1958 was adopted. The ULCA will mark its 100th anniversary in 1958.

Delegates to ULCA conventions



REV. EDWARD C. KRAUSE AND HIS SEVEN SONS are all engaged in the work of the Missouri Synod. First row, l. to r.: Rev. Paul M. Krause, pastor of Gethsemane Church, St. Paul, who was host for the family reunion during the Convention of Synod in June; the father, assistant pastor, Bethlehem Church, St. Louis; Rev. Edward A., First Lutheran Church, Fort Smith, Ark.; Alfred, director of public relations, Lutheran Child Welfare Agency, Addison, Ill. Back row: Rev. Theodore, Air Force chaplain, Harlingen, Tex.; Wilbert, principal, First Lutheran School, Knoxville, Tenn.; Victor, professor, Concordia Teachers College, River Forest, Ill.; and Richard, teacher, North Suburban Lutheran School, Milwaukee. These eight Krauses have served the church for 143 years.

will be limited to about 700, according to an adopted resolution.

It was reported that the circulation of the *Lutheran* in two years had increased from 150,000 to 180,000. The periodical received a subsidy of \$21,500 for 1956 from the Church.

"But for Luther, the Reformation might have been swallowed up in Puritanism," said Dr. E. Gordon Rupp of Manchester University, England, in the last of the Martin Luther Lectures at Luther College, Decorah, Iowa, September 30-October 3. Dr. Rupp, who is a Methodist, lectured on "Luther and Carlstad," "Luther and Muenster," and "Luther and Zwingli."

Dr. Roland Bainton of Yale University also delivered three lectures. His résumé of the Aarhus Conference, which brought outstanding Luther scholars to Denmark this past summer, showed the directions which Luther research is taking in various countries in Europe and in America.

The third lecturer, Dr. Warren Quanbeck of Luther Seminary, Saint Paul, presented an exposition of Luther's method of interpreting the Scriptures.

The nine lectures, made possible through the Lutheran Brotherhood, will be published. Three more lecturers will be presented in each subsequent year until 1961, which marks the centennial of Luther College.

Dr. Millar Burrows, professor of Biblical theology at Yale U., and Rev. Petro Boccaccio, S. J., of the Pontifical Biblical Institute in Rome, have been named joint editors of a project to index the Dead Sea Scrolls with the aid of International Business

Machines' "705," a giant electronic computer. Dr. Burrows, a Protestant, is the author of a recently published book on the scrolls.

The work of indexing was initiated through a grant from IBM World Trade Corporation, a subsidiary of IBM, which donated technicians and machinery.

At the annual International Convention of Disciples of Christ at Des Moines, Iowa, delegates reaffirmed the denomination's "frequently expressed objective of a non-segregated church in a non-segregated society."

Noting that newspapers have substantially increased the amount of space given to religion, Dr. Harold E. Fey of Chicago, editor of the *Christian Century*, said: "This is a great opportunity for Christian service, and more of our young people should be helped to see it as such." He spoke before the International Convention of Disciples of Christ at Des Moines.

Four years ago the *Editor and Publisher Yearbook* listed 475 religion editors, and the number has increased each year, Dr. Fey stated.

Dr. Glenn L. Archer of Washington, D. C., executive director of Protestants and Other Americans United for Separation of Church and State, appealed for the withdrawal of a controversial treaty with Haiti which omits the customary guarantee of religious liberty to American citizens residing abroad. In an open letter to Secretary of State John Foster Dulles, Dr. Archer said "the best traditions of both countries" can be furthered if the guarantee of religious freedom for Americans is included in the treaty.

The American Lutheran Church at its 14th biennial convention in Blue Island, Ill., in October voted 169 to 11 in a secret ballot to commit the ALC to unite with the Evangelical Lutheran Church and the United Evangelical Lutheran Church, both of which took similar action last June for a merger in 1960 of the three bodies into a Lutheran church of 2,000,000 members.

As the union documents will be subject to amendment during the next biennium, the ALC resolved that the revised versions should be submitted for final ratification by its various districts after adoption by the 1958 conventions of the uniting churches.

Dr. Henry F. Schuh, ALC president, directing his remarks to enthusiastic lay delegates who sought to delete any criticism of the union documents for fear it might delay merger, pleaded that all points be fully considered to insure a sound basis for the merger.

The convention took no action on the invitation from the ULCA and the Augustana Lutheran Church, because the American Lutheran Church as well as the ELC and the UELC commit such matters to their Joint Union Committee.

Dr. Schuh expressed the opinion that the prospective merger of the three Lutheran bodies in 1960 "may be the last organic union of consequence" in American Lutheranism. Corporate merger, he stated, "upsets so many things" in church life that Lutheran groups henceforth may prefer to retain their corporate identity and seek unity in federation rather than organic union.

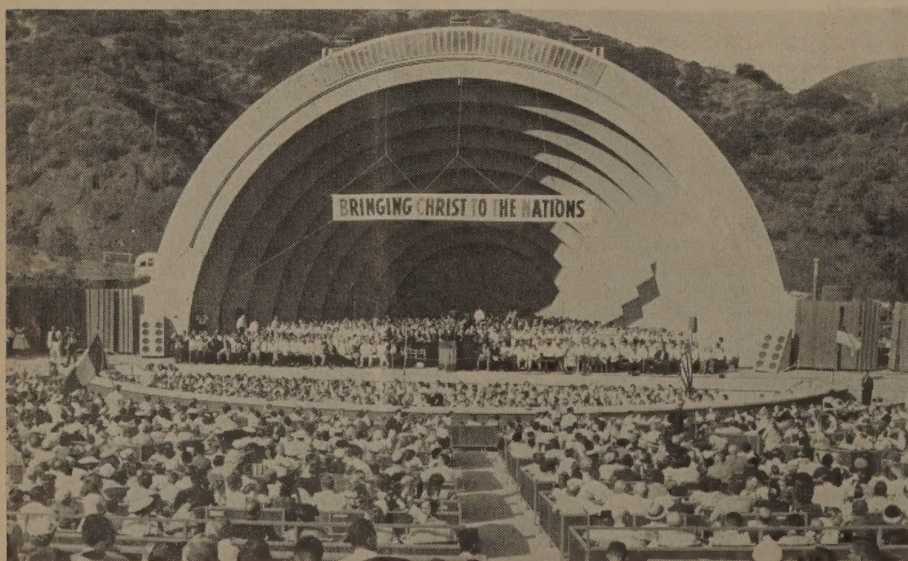
By resolution the ALC expressed its "hope and confidence" that the Joint Union Committee "will find it possible to negotiate" at the ULCA-Augustana meeting for "a federation which will include all major Lutheran bodies in America." Dr. Schuh made it clear that the phrase "all major Lutheran bodies" was intended to include The Lutheran Church—Missouri Synod. He said "there would be no advantage if it only included the groups now associated in the National Lutheran Council."

The ALC expressed its "joy" over the Missouri Synod's adoption of the *Common Confession* and voiced "hope" that the document "will be a useful instrument in future negotiations" between the Joint Union Committee and Missouri.

After his re-election to the presidency on the first ballot, Dr. Schuh received a gift of \$2,500 in recognition of his completion last year of 25 years of service as an official of the ALC.

Dr. Norman Graebner of the department of history received the students' vote as the most popular professor at Iowa State College last year, the Iowa District West Edition of the *WITNESS* reported. During this academic year Dr. Graebner is on leave to teach at the University of Illinois. He is a member of Memorial Lutheran Church, Ames, and at the St. Paul Convention of Synod was elected to the Board of Foreign Missions.

The son of Rev. Rudolph Graebner, pastor of Walther Memorial Church, Milwaukee, Dr. Graebner, 41, is the author of the recently published book *The New Isolationism*.



ROBERT MITTELSTAEDT PHOTO

12,000 PERSONS ATTENDED THE LUTHERAN HOUR RALLY IN HOLLYWOOD BOWL, Hollywood, Calif., September 30. Dr. Oswald C. J. Hoffmann, Lutheran Hour speaker, gave the principal address at the rally. More than 100 chartered buses came from Southern California. In two large massed choirs there were 500 adults and 1,200 children.

Deaths

Walter F. Ott (December 10, 1887—Beemer, Nebr., to August 7, 1956, Santa Ana, Calif.), son of Detlef and Anna Ott; graduated Concordia Teachers College, Seward, 1910; taught in Lutheran schools at Lincoln, Nebr., 1910—14; Seward, Nebr., 1914—19; Scribner, Nebr., 1919—33; West Point, Nebr., 1933—37; Santa Ana, 1944 until his death.

He is survived by his widow, former Anna Moderow, whom he married in 1912; four daughters: Mrs. William A. Schultz, Mrs. Conrad J. Hill and Mrs. Delbert Schmidt; and Mrs. Wayne Hensley, Forest Grove, Ore.; and two sons: Gerhard, Wayne, Mich.; and Rev. Norman, Pendleton, Ore.

The undersigned conducted the funeral service August 10 in Trinity Church, Santa Ana, and read the committal rites in St. John's Lutheran Cemetery, Orange, Calif. Executive Secretary E. T. Pingel spoke for the Southern California District.

WM. L. DUERR

Erwin P. Moderow (June 30, 1887—Beemer, Nebr., to August 24, 1956, Marquette, Nebr.), son of William and Anna Hermann Moderow; graduated Concordia Teachers College, Seward, 1910; taught in the schools of Trinity Church, Cole Camp, Mo., 1916—21; Immanuel Polk, Nebr., 1921—39; Trinity, Hebron, Nebr., 1944—45, when he retired because of failing health.

He is survived by his widow, former Amelia Weymuth, whom he married in 1918; and five sons: Le Roy, Addison, Ill.; Melbourne, Marquette; Kenneth, Grand Island, Nebr.; Roger, Lovin, Ill.; and Willis, USAF, Korea.

The undersigned conducted the funeral service August 29 in St. Paul's Church, Central City, Nebr., and read the committal rites in Immanuel Cemetery, Polk.

JOHN KNIPPENBERG

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Commissioned:

Petersen, Thomas, new mission, Waco, Tex., by C. A. Gaertner, Sept. 9.

Ordained and Installed:

Bauermeister, Paul John, as institutional missionary of the Federation of Lutheran Churches of The Lutheran Church—Missouri Synod, in Indianapolis, Ind., by Her. Schepeler, Sept. 16.

Dodge, Frederick, W., as assistant pastor, St. Matthew, Hastings on Hudson, N. Y., by George Nickelsburg, Sept. 23.

Krenz, Walter, Peace, Trail; Trinity, Fruvale, B. C., Can., by Walter Wachlin, Sept. 23.

Seehagel, Walter, as instructor at Immanuel Lutheran College, Greensboro, N. C., by Paul T. Dannenfeldt, Oct. 9.

PASTORS

Commissioned:

Reinboth, Oscar H., as Executive Secretary Southern District, in St. Paul's, New Orleans, La., by Pres. Paul W. Streufert, Sept. 26.

Installed:

Hermann, Martin A., Immanuel, Bay City, Mich., by Theodore Stiegemeier, Sept. 9.
Thman, Floyd W., Zion, Abilene, Tex., by R. Zucker, Oct. 7.
etzner, G. E., St. John, Lincoln, Tex., by Ludwig Karcher, Oct. 7.
icky, William, Emanuel, Patchogue, L. I., N. Y., by Paul E. Hollis, Oct. 7.
mann, Arnold H., Ebenezer, St. Louis, Mo., by Arthur M. Kuehnert, Oct. 7.
ke, Roland A., Peace, Hastings, Nebr., by G. G. Ditzgen, Oct. 7.
oohl, Herman H., Emanuel, Dudleytown; Ethel, Austin, Ind., by J. Th. Destimon, Sept. 23.
o, Fred E., St. Paul, Mount Clemens (Sterling Twp.), Mich., by C. H. Siess, Oct. 7.
n, Theodore J., Trinity, Nokomis, Ill., by Arthur T. Kuehnert, Oct. 7.
uft, C. F., Immanuel, Kingfisher, Okla., by August H. Meitler, Sept. 23.
ke, W. A., Our Savior, St. Paul, Minn., by W. Koberg, Oct. 7.
se, George A., Emmanuel, Baltimore, Md., by Pres. William H. Kohn, Oct. 7.
berg, Carl E., St. Lorenz, Frankenmuth, Mich., by Martin Mayer, Sept. 30.
schke, Herbert W., Our Redeemer, San Diego, Calif., by Clarence Damschroeder, Sept. 30.
ller, Elmer J., as professor at Concordia Seminary, Springfield, Ill., by Pres. Alvin Mueller, Oct. 7.
ller, Herbert C., Holy Cross, Lidgerwood, Dak., by Paul F. Maassel, Sept. 23.
yer, Robert P., St. Paul, Wartburg, Tenn., by R. F. Frerking, Sept. 2.
elsburg, George W. E., Sr., Ascension, East Lansing, Mich., by Paul J. Gold, Oct. 7.
de, Fredric, Mount Zion, Boulder, Colo., by Theodore Shabacker, Sept. 16.
el, Paul H., as instructor at Concordia Seminary, St. Louis, Mo., by George W. Meitner, Sept. 16.
ue, Norman L., Immanuel, Iowa Falls, Iowa, by William Ullerich, Sept. 23.
low, Frederick M., Calvary, Havertown, Pa., by Leonard G. Stohs, Sept. 30.
ck, Richard W., Rollingwood, San Pablo, Calif., by O. R. Janke, Oct. 7.
ike, Otto F., as professor at Concordia Seminary, Springfield, Ill., by Pres. Alvin Mueller, Oct. 7.
ndes, Walter B., St. John, State Center, Iowa, by E. L. Runge, Sept. 23.
gott, Henry, as instructor at Lutheran High School, Houston, Tex., in Trinity Church, Houston, Tex., by G. W. Obenhaus, Sept. 30.
ner, Mark H., St. Paul, Napoleon, Ohio, by W. G. Mueller, Sept. 2.
ke, Ernest L., Immanuel, Delhi, N. Y., by Louis J. Roehm, Oct. 7.
ig, Otto, Trinity, Scribner, Nebr., by Fred Tedner, Oct. 7.

TEACHERS

Installed:

ers, Cand. Wayne, Trinity, Hicksville, L. I., N. Y., by Edward H. Stammel, Oct. 2.
mlander, Herbert, Trinity, Merritt Twp., Bay City, Mich., by V. J. Spiekermann, Sept. 30.
ell, William A., St. Lucas, Ottawa, Ont., by M. J. Renner, Sept. 30.
gendorf, Cand. Roland, St. John, Portage, Wis., by Gerhard Huebner, Sept. 2.
row, Cand. Donald, Bethany, Detroit, Mich., by Oswald G. L. Riess, Sept. 23.
yer, Ralph, as assistant editor of vacation Bible school materials for the Board for Parish Education, in St. Matthew's Church, St. Louis, Mo., by Justus P. Kretzmann, Oct. 7.
holz, Cand. David, Trinity, Houston, Tex., by Oliver R. Harms, Sept. 23.
n, Walter, Our Father, Racine, Wis., by A. Oberheu, Sept. 30.
en, Harold, St. Paulus, San Francisco, Calif., by Pres. Arthur C. Nitz, Sept. 2.
n, Cand. Charles, St. James, Chicago, Ill., by A. C. Dahms, Sept. 16.
mer, Cand. Roy, as instructor at Lutheran High School, Houston, Tex., in Trinity Church, Houston, Tex., by G. W. Obenhaus, Sept. 30.
y, Cand. James, Zion, St. Louis, Mo., by G. Moeller, Sept. 9.
ner, Adolph C., St. James, Northrop, Minn., by O. H. Cloeter, Oct. 7.
mann, Harold, St. John, Kendallville, Ind., by Herman H. Heine, Sept. 23.
inty, Cand. Patrick, St. Paul, Melrose Park, Ill., by P. L. Kluender, Sept. 30.
sen, George, as instructor at Lutheran High School, Houston, Tex., in Trinity Church, Houston, Tex., by G. W. Obenhaus, Sept. 30.

Peper, Cand. Victor, St. Paul, Melrose Park, Ill., by P. L. Kluender, Sept. 30.
Rosenberg, Donald A., Immanuel, Valparaiso, Ind., by O. W. Toelke, Oct. 7.
Schaekel, Norbert, Trinity, Bear Creek, Wis., by Walter Schedler, Sept. 16.
Schneider, Cand. James, Bethany, Chicago, Ill., by Ralph J. Pomeroy, Sept. 9.
Simonsen, Cand. August, Trinity, Long Island City, L. I., N. Y., by Pres. H. J. Rippe, Sept. 23.
Thode, Cand. Daniel, St. Paul, Farmington, Mich., by W. Rutkowski, Sept. 9.
Will, Cand. Richard, Good Shepherd, Downey, Calif., by George F. Duerr, Sept. 16.
Wood, Owen C., Concordia, Berwyn, Ill., by Daniel R. Ludwig, Sept. 30.
Wurdeman, Cand. Willis, Redford, Detroit, Mich., by E. Mossner, Oct. 7.

Official Notices

Rev. Frederick L. von Husen of Paso Robles, Calif., has been appointed Visitor of the Central Coast Circuit to succeed Rev. F. W. Boettcher, who has accepted a call into another circuit. — **ARTHUR C. NITZ, President**, California and Nevada District.

Rev. John Bollman of Kensal, N. Dak., has been appointed Visitor of the New Rockford Circuit to succeed Rev. Wm. Christian, who has accepted a call to another District. — **B. G. MUELLER, President**, North Dakota District.

Rev. Walter Meyer, Milwaukee, has been appointed Visitor of the Milwaukee North Circuit (No. 5) to succeed Rev. Richard A. Jesse, who accepted a call to the Senior College. — **H. W. BAXMANN, President**, South Wisconsin District.

Available

Six white confirmation robes, good condition, available for postage. — **ST. PAUL'S LUTHERAN CHURCH**, Rev. E. J. Wehrspann, Aurelia, Iowa.

To mission or established congregation: **pulpit of oak wood**, modern design. No charge. — **REDEEMER LUTHERAN CHURCH**, Rev. Philip Lange, 818 S. Clifton Ave., Park Ridge, Ill.

To any congregation for transportation charges: **two-manual Estey reed organ**, with blower and motor. Fair condition. — **Rev. EDWARD BRUSICK**, 111 Nassau Ave., Islip, L. I., N. Y.

To any Lutheran school for postage costs: **textbooks**, ranging from Grade 1 to 8, including history, geography, arithmetic, English, etc. — **LUTHERAN WOMEN'S MISSIONARY GUILD**, c/o Mrs. Iris Dersch, 3225 Castalia St., Los Angeles 32, Calif.

Changes of Address

Pastors:

Beck, Paul R., 5350 Brockway Rd., Saginaw, Mich.
Behrmann, Frederick W., em., 5759 Home Lane, Toledo 13, Ohio
Binger, Ervin A., Jasper, Minn.
Brandt, Norman, Central YMCA, Room 416, 915 W. Wisconsin, Milwaukee 3, Wis.
Britton, William J., 1538 Vermont, Lawrence, Kans.
Cordes, Melvin J., 910 Sunnyvale, Arlington, Tex.
Dede, Prof. Albert, em., 2516 N. E. 18th Ave., Fort Lauderdale, Fla.
Dierks, Walter G., Browns Valley, Minn.
Elling, Norman B., 55 N. Tenth Ave., Mount Vernon, N. Y.
Eynon, Stratford, 829 Fourth St., Columbus, Ind.
Franzmeier, Wilbur, Slayton, Minn.
Frederking, Victor, Box 147, Wood River, Nebr.
Gabram, Chaplain Gordon O., 48th Trans. Trk. 4970, Fort Eustis, Va.
Gutekunst, Carl H., 42 S. Hackett Rd., Waterloo, Iowa
Heerboth, Martin L., 3882 Juniata, St. Louis 16, Mo.
Heumann, Arnold H., 8616 Church Rd., St. Louis 15, Mo.
Heumann, Fred W., em., 1633 N. Bumby, Orlando, Fla.
Hillmer, Vernon W., c. r. m., 495 Arboleda Dr., Los Altos, Calif.
Janssen, Bernard W., 7 Whitlock St., Danbury, Conn.
Kaminska, Clyde W., Concordia Collegiate Institute, Bronxville 8, N. Y.
Korinko, Stephan J., 708 N. Buchanan, Maryville, Mo.
Loose, George A., 406 Normandy Ave., Baltimore 26, Md.
Mehlberg, Carl E., Frankenmuth, Mich.

Mickow, Vernon H., R. 5, California Rd., Fort Wayne, Ind.
Moeller, Howard C., R. F. D., Boonville, Mo.
Nickelsburg, George W. E., Sr., 5190 Park Lake Rd., East Lansing, Mich.
Obermeier, Arnold F., 725 Fairhurst St., Sterling, Colo.
Obernordfer, Martin F., 221 S. E. St., Kewanee, Ill.
Pankow, Fred, 718 E. Eighth, Houston, Tex.
Polley, Victor M., 2004 Main, Hays, Kans.
Schack, C. Earl, 2041 Coleridge Drive, Jennings 21, Mo.
Schroeder, John E., 1105 Pestalozzi, Tell City, Ind.
Schroer, Kenneth, 908 S. Kendall, Aurora, Ill.
Staudacher, Raymond C., 5902 Dwight, Box 196, Kinde, Mich.
Stein, Chaplain (Major) Frederick C., Home: 909 Main, Concordia, Mo.
Military: USAF 3906th ABCRU, APO 117, New York, N. Y.
Stein, Julius A., em., 1015 Ninth Ave., S. E., St. Cloud, Minn.
Stelzer, Wilbert W., M. A., 1502 E. Sixth, Winfield, Kans.
Strelow, Timothy, 11720 Farrar St., Dallas, Tex.
Vogt, Myron P., 1119 Third Corso, Nebraska City, Nebr.
Wendling, Paul G., 2412 E. 19th St., Sioux Falls, S. Dak.
Wilkening, Richard A., Wauneta, Nebr.
Witte, Ernest L., 57 Delaware Ave., Delhi, N. Y.
Wittrock, William, 15117 Greenleaf, Sherman Oaks, Calif.
Wolkenhauer, Donald N., 1916 W. Butler, Peoria, Ill.
Wuerdemann, Robert H., 4 Essex Rd., Maplewood, N. J.

Teachers:

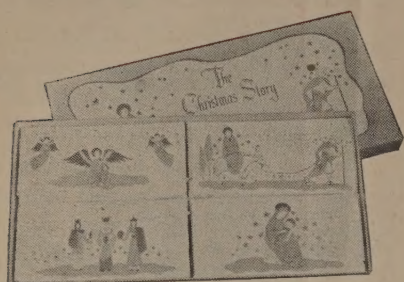
Bleeke, John H., 4626 Wildwood, Milwaukee 11, Wis.
Boeshans, Arthur, 124 W. Throp, Troy, Ill.
Bridges, Isaac L., 1002 N. Eighth Ave., Pensacola 16, Fla.
Carlton, Conrad, 2609 Pine Grove Ave., Sheboygan, Wis.
Christian, Walter H., 10440 Medill, Melrose Park 2, Ill.
Firnhaber, Walter C., Ludell, Kans.
Franzen, Lavern G., 14943 Melrose, Livonia, Mich.
Geyer, Arnold J., 3425 Techny Rd., Northbrook, Ill.
Israel, Herbert W., 229 Ninth Ave., La Grange, Ill.
Jungkuntz, Paul K., 1521 S. 79th St., Milwaukee 14, Wis.
Kaden, Harold, 2200 Turk Blvd., San Francisco 18, Calif.
Kolstedt, Robert, 1015 S. Cuyler, Oak Park, Ill.
Kramer, Luther J., 5849c Roosevelt Pl., St. Louis 20, Mo.
Krause, Victor C., Ph. D., 1619 75th Court, Elmwood Park, Ill.
Kromphardt, Wilbur F., 133 Hieber Rd., Pittsburgh 29, Pa.
Lange, Edward A., 3901 Grove, Brookfield, Ill.
Leapaldt, Reuben L., 203 E. Oak St., Alexandria, Va.
Millard, Rodney, 7400 Augusta, River Forest, Ill.
Reder, F. Donald, 605 Greenway, S. E., Glen Burnie, Md.
Saeger, Maynard H., 7120 Cloverlawn Dr., Hollydale, Calif.
Schedler, Victor E., 1633 W. Capital Dr., Springfield, Ill.
Schlichting, George T., 2327 Downer Ave., Richmond, Calif.
Teschke, Arthur, 1443 W. 99th St., Chicago 43, Ill.
Warnke, J. Franklyn, 134 St. Paul St., Oconomowoc, Wis.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Religious Christmas Greetings



THE CHRISTMAS STORY ASSORTMENT

12 beautiful Christmas greeting cards with Biblical quotations. Each card conveys a brief, warm personal wish for Christmas joy and blessing. The box contains 4 original, modern designs of the Wise Men, Mary and Jesus, Mary and Joseph, the angelic host. Each card measures $3\frac{1}{8} \times 7\frac{1}{8}$. White matching envelopes. Only \$1.00 per assortment. Order No. 73W6369.

BIBLE TEXT ASSORTMENT

25 appealing Christmas cards with appropriate Bible texts for only \$1.19! Four different "open" Bible Christmasy designs. Page three of each card bears a heartfelt Christmas wish. Each card measures $4\frac{1}{8}$ by $4\frac{7}{8}$. White matching envelopes. Only \$1.19 per assortment. Order No. 73W6388.

Concordia Singing Picture Books with Records



More than a plaything! A new and charming way (by doing, seeing, and hearing) to teach the small child to love and sing favorite hymns. Beautiful songs in special arrangements suitable for children from three to seven years old. Children can follow words of hymns from books as records are played.

Parents, teachers, and pastors will want CONCORDIA SINGING PICTURE BOOKS for Christmas gifts, for home and Sunday school use. Each book contains four songs, beautifully illustrated in full color. Delightfully sung by Barbara Benson and a chorus of 8 children's voices accompanied by piano, organ, and celesta. The book covers have a die-cut insert to hold the seven-inch red unbreakable vinylite 78rpm record.

59W1007 CHRISTMAS SONGS

As Each Happy Christmas
Away in a Manger
Oh, Come, Little Children
Silent Night

59W1008 SLEEPYTIME SONGS

Now the Day Is Over
Dear Father in Heaven
Now the Light Has Gone Away
Jesus, Tender Shepherd

59W1009 SONGS OF PRAISE

Two Little Eyes
Who Made the Sky
God Is Near
Praise Him, Praise Him

59W1006 JESUS SONGS

Jesus Loves Me
Jesus Loves Children
'Tis Jesus Loves the Little Ones
I'm Glad My Savior Loves Me

Concordia Singing Picture Books are ideal for the home . . . the Sunday school — as gifts at Christmas time.

Only 50 cents complete unit
(Book and Record)

CONCORDIA PUBLISHING HOUSE

3558 S. Jefferson Avenue
St. Louis 18, Missouri

I enclose \$ _____

Name _____

Address _____

City _____ Zone _____

Please send me:

_____ 73W6369, CHRISTMAS STORY ASSORTMENT
@ \$1.00 per assortment

_____ 73W6388, BIBLE TEXT ASSORTMENT
@ \$1.19 per assortment

_____ 59W1007, BOOK I—Christmas Songs @ \$.50

_____ 59W1008, BOOK II—Sleepytime Songs @ \$.50

_____ 59W1009, BOOK III—Songs of Praise @ \$.50

_____ 59W1006, BOOK IV—Jesus Songs @ \$.50

ST. LOUIS, MO. 63103
CONCORDIA PUBLISHING HOUSE
3558 S. JEFFERSON AVE.
ST. LOUIS 18, MISSOURI